

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“In God’s government there is perfect order, harmony, beauty, magnificence and grandeur; in the government of man, confusion, disorder, instability, misery, discord and death. In the first, the most consummate wisdom and power are manifested; in the second, ignorance, imbecility and weakness.—JOHN TAYLOR.

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UNITING THE HOUSE OF JACOB

ELDER JAMES H. ANDERSON

THE word that came to Jeremiah from the Lord, saying, . . . For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah. . . .

Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. . . .

But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. . . .

And ye shall be my people, and I will be your God. . . . in the latter days ye shall consider it.

These words are recorded in the thirtieth chapter of the book of the Prophet Jeremiah, in the Bible. They give prophetic assurance of the uniting of the house of Jacob in “the latter days,” the present age. In them is a statement both of punishment and of blessing, this latter to be a great culmination.

The whole Israelitish race is designated by the name of Jacob, its progenitor. The separated nations of that race are called nationally by the names Israel and Judah, titles frequently applied to them separately in the Bible. The dividing of the one nation into two nations took place at the close of the reign of King Solomon, about 975 B. C. The nation Israel, also called Ephraim, Joseph, and House of Isaac, in the Bible, consisted of ten of the twelve tribes descended from Jacob, Ephraim being their tribal leader. It occupied northern Palestine for about two and one-half centuries after the division. The nation Judah comprised the two tribes Judah and Benjamin (with whom the greater part of the Levites remained), and occupied southern Palestine to a still later period.

PROPHECIES CONCERNING THE HOUSE OF JACOB

A definite and vital feature of the prophetic message is that the recall or cessation of the punishment designated captivity, and the promise to repossess "the land that I gave to their fathers," is to the two nations when reunited as one, and not to either of the two as distinct nationalities. Failure to recognize this fact in the divine promise has caused confusion and much misconception of the prophetic declaration, confusion resulting in a common misunderstanding that is misleading to many Bible readers. But the fact that the separation of the house of Jacob into the houses of Israel and of Judah, and remaining thus for centuries, is Bible historic fact.

Another feature worth noting is that prophecies regarding judgments and prophecies regarding blessings are equally valid. The former seem to attract the greater attention with mankind, perhaps because of attendant physical grief. Yet, in the really healthful interest of men and nations, the latter merit the chief contemplation because of the higher and nobler aspirations they awaken.

Passing from the days of the Prophet Jeremiah, consider for a few moments the ministry of Jesus of Nazareth among those of the house of Judah who dwelt in Palestine at the later period, which time of personal ministry culminated in a truly wonderful scene on the Mount of Olives. This event is recorded in the first chapter of the Acts of the Apostles. Jesus was a prophecy-declared scion of the royal house of David. To His followers He was "the Christ, the Son of the Living God." His Gospel was not the religion of the untaught. Its founder was a lettered man. His references to history, His application of Scripture, His parables, conclusively prove this. His great Apostle to the Gentile was a scholar as well as a thinker; not an ignorant itinerant, but a scholar of scholars, a philosopher of philosophers, a great man in a great time, the polished product of a ripe civilization. Those pioneer figures of the Old Testament, Abraham and Moses, were

city men, learned in the wisdom of the ancient capitals of Ur and Memphis.

Unmeasured harm has been done by the prevalent notion that the Christian religion somehow emerged from the Dark Ages of the dawn of human life, and that its claims may not be sustained in the court of reason and learning and history. It is historical fact that Christianity won its way in clear competition with the then most advanced religions of the world, and against the prejudices and opposition of the cultivated civilization that produced literary classics which are studied to this day. The civilized background in the life of Jesus of Nazareth was the finest creation of imperial Rome, inheritor of the Greek traditions of beauty. Of that time, the veteran traveler, journalist, and Bible student, W. T. Ellis, has this to say :

His Capernaum was a resplendent Roman city. Jerusalem was adorned with civilization's best. On the highways trodden by Christ, the wealth and power and culture of his sumptuous era passed to and fro. Jericho had been made magnificent by Herod the Great. The Decapolis were cities, mostly settled by Alexander's veterans, which nurtured all the arts. No unsophisticated man was Jesus, but a man familiar with the urban refinement of His generation. He lived at the apex of Rome's glory. Jerash even in ruins speaks of the splendours of the background of the ministry of the Master.

A MIRACLE OF MIRACLES

Such was the country-wide panorama at the time of the events recorded in the first chapter of Acts. And there was still more, much more of glory and promise, to those disciples assembled at the Mount of Olives on that memorable day. Jesus of Nazareth had come into their lives as one subject to mortal death. He manifested to them miracles of divine power. He brought them wisdom and promise beyond that of all others entabernacled in human form. He bore suffering of an invisible spirit world when He "sweat as it were great drops of blood" in the agony of the Garden such as no mortal man could bear. His death-scene was keener than that of the most sainted human martyr; it was the burden, the sacrifice, and passing of a God. Three days later, He emerged from the tomb with augmented life and vigour. He had triumphed over death with its attendant ills. In all human history, visible and invisible, there is nothing to parallel this greatest recorded miracle of all the ages. He was a resurrected God, with power in heaven and on earth.

To His worshipping disciples, what was there now of promise and prediction that He could not achieve? From His resurrection He had been with them forty days. For five centuries there had been in Abraham's promised land no king of the royal house of David. For nearly another five centuries, there had been no king of that royal line over united Jacob. Before His birth,

the angel Gabriel had declared of Jesus: "The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32, 33.)

The disciples knew that beyond His resurrection there yet was a world of scripture prophecy to be fulfilled. Israel was scattered, multitudes having disappeared into the then unknown north. Jerusalem and the then known world were under Gentile domination. To re-establish now the whole house of Israel in one nation as it was one nation in the time of David and Solomon, called for a miracle of miracles. Who could achieve it but He who had conquered death, He who was to them the Lord of heaven and earth? And so, in the brilliance of an incomparable victory, the vista of final triumph drew close to the wandering eyes of the disciples there. Filled with an intensely joyous hope, they ventured: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

WHEN THE KINGDOMS WERE TO BE UNITED

They did not look for a renewal of the restricted kingdom of Judah. John the Baptist had been ordained "to the overthrow of the kingdom of the Jews." (Doctrine and Covenants 84:28.) Jesus Himself had informed the Pharisees that the kingdom should be taken from the limited nation of Judah and "given to a nation bringing forth the fruits thereof." (Matt. 21:43.) Those fruits were accepting Jesus as the Messiah, which fruits the Jewish leaders had rejected. The only other nation in the promised Abrahamic line was the ten-tribed nation known as the nation Israel. Racial acceptance of Jesus as the Christ is an evidence of the identity of that accepting race as Israel. But the disciples were not asking for that. They were envisioning the solidifying of Israel through uniting the whole house of Jacob into one nation. Had the time come? Jesus answered them, No!

The response was not without clarifying explanation. It also assigned to them and to their testimony a wonderful mission, both in duration and achievement. Said He: "It is not for you to know (Greek *ginosko*, behold, feel, witness) the times or the seasons, which the Father hath put in his own power." (Acts 1:7.)

Those days and years were reserved for further manifestation of God's mercy, justice and action. The disciples there assembled were not to witness in their mortal probation the times or the seasons in the centuries which must follow. Yet for those centuries they were assigned a wondrous mission. They were to be witnesses unto Jesus not only in Jerusalem, in Judea, in Samaria, where they would suffer persecution, but witnesses "unto the uttermost parts of the earth." (v. 8.) It was a trying and responsible mission, yet grand and glorious; still, doubtless, its scope was beyond their human mentality to grasp in detail.

Passing the ages to later times, hundreds of millions of the King James or Authorized version of the Bible have carried the message of the disciples and their Master to hundreds of millions of people and to all parts of the earth during the three centuries since the translation of the Bible into the English language. Men, in books and by words, may scoff, or may try to fill mankind with doubts, but to the complete fulfilment of that closing prediction made on the Mount of Olives centuries ago is one of many conclusive and indisputable verifications of the divinity of Jesus Christ as the Son of the Living God and of the divine character of the mission assigned to His disciples. Immediately following that call to His disciples, Jesus "was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 9-11). His ministry in the flesh and His resurrection and ascension were elements of His first coming. The developing signs of the present time give warning and unquestionable testimony that His promised second coming is near at hand.

REVOLUTION IN HOUSE OF JACOB

Turning again to the divine message which came through the Prophet Jeremiah, it is said that although an end should come to all the nations whither the house of Judah and the house of Israel should be scattered, yet even after the punishment which had been decreed there was not to be an end to the united house of Jacob. That united house was to become God's people; and this consideration should be "in the latter days," or in the existing period of culmination of Gospel promulgation known as the dispensation of the fulness of times.

It is recorded in the books of 1 Kings (chapters 11 and 12) and 2 Chronicles (chapters 10 and 11) that the kingdom then comprising the house of Jacob as this had been established in Palestine was divided into two kingdoms, one of Judah and the other of Israel. This was a momentous event in world history. It was brought about through a quarrel over unjust taxation. "To your tents, O Israel!" was the call of the Ephraimite leader of ten-tribed Israel in the greatest revolution of that age. Burdensome taxation has produced other revolutions, but this has been the most significant of all in its influence upon human history. The ruling two-tribed house, Judah and Benjamin, assembled a vast army of 180,000 men to bring the ten-tribed Israel into subjection.

One trembles at the thought of what would have become of the House of Jacob as the chosen part of the Abrahamic race in the

purposes of God, if a conflict of violence had ensued. But God intervened, and the revolution was bloodless. The chronicler records:

But the word of God came unto Shemaiah the man of God, saying,

Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord. (1 Kings 12: 22-24; 2 Chron. 11: 2-4.)

Successful revolutions affect the destiny of nations and of peoples everywhere. Especially is this the case in the division of the house of Jacob in its influence upon the world to-day. "This thing is from me." It was God's revolution, far-reaching into all the centuries which have followed. "And Israel rebelled against the house of David unto this day," writes the historian contemporary with the Prophet Jeremiah.

A PUNISHMENT UPON THE COVENANT RACE

Centuries earlier at Mount Sinai, God had made a proclamation to His people who had just been delivered from Egyptian bondage. It is recorded in the 26th chapter of Leviticus. Its condition of great blessings was, "If ye walk in my statutes and keep my commandments, and do them." Its condition of punishment to the house of Jacob was, "But if ye will not hearken unto me, and will not do all these commandments." The penalty was severe, to be applied through many centuries, continuing to "the latter days," yet not including "the time of Jacob's trouble" named by the Prophet Jeremiah; for that time of trouble was a subsequent time of saving of the house of Jacob. "I will punish you yet seven times for your sins," was God's word. Then the warning was repeated; it was given a third time, then a fourth. Its record is in the Bible, in the chapter named.

But the covenant race did not heed the warning. It did not comply with the condition of blessing. It invited the punishment by disobedience to the blessing-condition. Racially, it incurred the severe penalty, for the prolonged period thereof. The division into the kingdoms of Judah and of Israel was the avenue of applying the "seven times" of punishment at periods which paralleled each other only in part, and under circumstances quite different. There was a divine purpose in it all. "This thing is from me," said the Lord.

(Continued on page 90)

To avoid criticism—say nothing; do nothing; be nothing.

STATISTICAL REPORT OF THE BRITISH MISSION

FOR THE YEAR ENDING DECEMBER 31ST, 1930

DISTRICTS	Missionaries Dec. 31, 1930				Local Priesthood				Members															
	H. Priests	Seventies	Elders	Women	Total	H. Priests	Elders	Priests	Teachers	Deacons	Children under 8 years old	Total Number of Souls	Baptized	Excommunicated	Died	Answered Calls While Tracting	Invitations in While Tracting	Gospel Conversations	Families Investi- gators Visited Not Tracting	Tracts Distributed	Pamphlets Distributed	Copies of Book of Mormon Distributed	Other Books Distributed	Meetings Held by Missionaries
Birmingham	2	13	15	10	23	18	11	24	628	66	770	29	3	97826	753	7310	1926	296193	10654	354	274	669	53322	
Bristol	1	8	10	10	7	10	1	8	147	24	197	26	2	69563	272	8117	1706	280287	11983	443	243	620	38573	
Free State*					9	8		4	223	10	63	2	1	1159		378	89	7953	2521	89	9	136	3166	
Hull					8	6		5	28	44	314	10	7	35204	820	5381	2574	140004	2521	2	92	387	34080	
Leeds	2	10	10	10	16	26	18	31	460	62	613	11	10	32872	537	5259	1598	144498	3844	253	143	319	40327	
Liverpool	1	16	16	16	18	24	7	48	510	54	669	38	10	42383	557	9109	2416	246646	4674	439	115	842	54652	
London	1	14	15	15	25	23	3	35	453	70	592	19	7	46966	602	10191	1771	223743	7477	459	219	1122	58291	
Manchester	2	11	14	14	26	25	3	28	423	52	557	24	1	49074	448	9112	1588	243339	2187	267	90	562	49760	
Newcastle	1	15	16	16	14	17	17	38	628	26	800	27	5	75288	416	10041	2841	316525	3792	306	177	1029	59835	
Norwich	1	9	10	10	11	17	7	126	85	181	800	8	2	53333	659	8118	2010	253449	4080	300	98	516	31423	
Nottingham	1	9	10	10	11	14	10	28	356	55	453	1	2	53845	293	5239	1723	150515	4846	463	234	603	42153	
Portsmouth	1	10	10	10	20	14	10	6	104	7	129	8	1	36307	94	3131	565	77325	2682	109	78	247	13438	
Scottish	1	11	12	12	6	4	2	6	104	44	340	26	2	53845	293	5239	1723	150515	4846	463	234	603	42153	
Sheffield	2	10	10	10	13	16	3	30	234	44	340	5	1	36307	94	3131	565	77325	2682	109	78	247	13438	
Ulster	6	10	8	8	17	13	3	16	317	39	435	5	1	31341	535	4663	1808	112228	2197	78	40	335	34611	
Welsh	1	9	10	10	4	4	6	6	122	12	148	8	1	11507	283	3977	783	86869	3057	273	144	277	25282	
Mission Office	1	4	6	6	8	6	3	10	155	18	200			75950	568	9093	1862	250073	9799	145	153	376	37391	
TOTALS	3	14	163	2182	1225	224	88	347	4938	668	6491	246	2	53	730902	7118	103743	27325	3025578	82826	4366	2353	8825	614511

*Local Elder Benjamin R. Brechall, District President

THURSDAY, FEBRUARY 5, 1931

EDITORIAL

MATERIALISM

MATERIALISM is dying. Good riddance! Its dominance in an otherwise intelligent day is an unpleasant memory.

Science, an infant, grew rapidly a century ago. Powers over nature beyond fancy's flights were obtained by man. The miracles of old were dwarfed by laboratory experiments and conquests. The infinitely small and the immeasurably great were explored; lightning was compelled to come down from the clouds to serve human needs. Man had become, seemingly, master of earth, and reeled dizzily at the thoughts of his eminence.

Then this new aristocrat philosophized: There is nothing in the universe, he said, but matter and forces. Their uncounted actions and reactions, arrangements and rearrangements, make up the variety and infinite complexity of nature. Law, the dominating and beautiful order of things, is but an accidental adjunct of nature. Man himself, director of forces and user of matter, is but a product of cold, unintelligent forces acting through lifeless matter. The materialist lay prostrate, adoring, before matter, energy, chaos and chance!

Such nonsense could not last. The intelligence capable of rending the atom and weighing the sun, was not content with such a meagre, bloodless philosophy of a full and living universe. Science was given its proper place. It seeks, experiments and sees; then describes its findings. That is its chief function. Then, being in the hands of men, it attempts to explain that which it discovers, the explanations changing with increasing knowledge. That is its lesser concern. Science is man-made, and therefore subject to man. The modern scientist stands upright, and looks upward.

Now, men of science, nearly all the leading ones, agree that over and beyond matter and energy, in the unseen world, are intelligence and purpose, visible manifestations of which are the law and order of nature and the multiplicity of natural phenomena. Man is intelligent; he is more than a clod. Learned men, honest ones, are returning to faith in the Power, intelligent, purposeful, that rules all things—perhaps to a larger and a better faith than that of yesterday, because of the new knowledge.

This view is clearly presented in a recent book, *Science and the Unseen World*, by Arthur Stanley Eddington, F. R. S., Professor

of Astronomy at Cambridge, foremost among scientists, fearless and charming writer on scientific subjects. He says on page fifty :

It is, I think, of the very essence of the unseen world that the conception of personality should dominate it. Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality; and from there we entered on a new outlook. We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the symbols of the mathematician. I think therefore we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered.

For a hundred years, the Latter-day Saints have taught the existence of God, and that the acceptance of all scientific truth need not clash with the doctrine of a personal God. Sane, modern thought is moving in that direction.—W.

A GREAT MISSIONARY PASSES

ELDER BENJAMIN GODDARD died in Salt Lake City on December 5th, 1930. He was a great missionary. During more than twenty-seven years he was in charge of the Bureau of Information of the Church of Jesus Christ of Latter-day Saints. Under his leadership, the experimental Bureau became an established institution; the visitors increased from hundreds to thousands, until, to-day, during the season, a third of a million or more persons go through the temple grounds and the Tabernacle, and receive first hand information about "Mormonism" through lectures by the Bureau guides and printed Bureau material. Perhaps no other missionary in the Church has met so many enquirers and investigators. He was vigorous and intelligent in his defense of the Gospel.

Brother Goddard was born in Yorkshire in 1851, and emigrated to America in 1860. He filled two missions to New Zealand, one as mission president; was long a member of the General Board of the Young Men's Mutual Improvement Associations; took active part in many Church and other public activities, and closed his life in association with the unselfish work for the dead in the temples of the Lord. His life was honourable, useful and kindly. His voice was ever lifted for the truth of the Last Dispensation. He gloried in the Gospel. We rejoice in the record of his noble life.—W.

UNITING THE HOUSE OF JACOB

(Concluded from page 86)

The northern kingdom of Israel was carried away from one hundred twenty to one hundred forty years before the Babylonian captivity of the southern kingdom of Judah. The major portion of this carrying away of the nation Israel, or Ephraim, or Joseph, or House of Isaac, as it is variously termed in the Bible, was about 721 B.C. In fixing the exact time, the most careful chroniclers differ from two to four years; but this date is sufficiently close for examination. The earlier period of this captivity of the house of Israel held that people in Assyria, then a movement northward. In the first century A. D., the historian Josephus locates them "north of the Euphrates," that is, the Araxes region, which is in southern Russia, and also to the north and west thereof. Scythians of that period designated them as Beth-Khumri or House of Omri, after the sixth and greatest of the northern kings, and the one who founded the city of Samaria. Later, although many of the house of Israel were sifted "among all nations like as corn is sifted in a sieve" (Amos 9:9), their chief location is given as "in the north countries." (Doc. and Cov. 133:26; Isa. 60:9; Jer. 13:8.)

LOCATION OF ISRAEL AFTER CAPTIVITY

No sane geographer will regard "the north countries" as other than northern Europe, northern America and northern Asia. The designation is specific. Their central habitat also is named in scripture as "the isles of the sea." (I. Nephi, 22:4; Isa. 49:1; Jer. 13:10.) It is the Prophet Amos who refers to them as "the house of Isaac" (Amos 7:16); and St. Paul says of them: "In Isaac shall thy seed be called" (Romans 9:7; Heb. 11:18), citing the word of the Lord to Abraham (Gen 21:12). The Prophet Hosea also tells how they will lose the name of God—the EL in Israel is God. Yet further on he states that "in the place" where this loss of name should occur they should recover it, and be called "the sons of the living God." (Hosea 1:10; Romans 9:25.)

Next in order it is foretold: "Then shall the children of Israel and the children of Judah be gathered together, and appoint themselves one head" (Hos. 1:11)—a united house of Jacob.

As to the "seven times" punishment, some things can be fixed with reasonable definiteness, particularly with respect to the house of Judah, the date of that captivity being known within two to four years. In Jewish computation a "time" is defined as 360 years, so that seven times in that reckoning would be 2520 years. The captivity or punishment in this case of the house of Judah is the domination over it by the race known as Gentiles. Jesus said: "Jerusalem shall be trodden down of the Gentiles,

until the time of the Gentiles be fulfilled." (Luke 21: 24.) The The Osmanli dynasty of Turkey (not the body of the Turks) traces its lineage from the fourth son of Japheth—a purely Gentile line in its strictest sense. The Gentile domination of Nebuchadnezzar over the house of Judah was inaugurated about 600 B.C. The last king of the house of David in Palestine was Zedekiah, a vassal king under the Babylonian monarch.

OVERTHROW OF GENTILE NATION

The Gentile Osmanli dynasty domination over Jerusalem was overthrown in December, 1917, by British troops directed from the "north and the west" and by "these from the land of Sinim" (Isa. 49: 12). In that connection it is notable that the capital of Great Britain is "northwest," from Jerusalem—there being no word in Hebrew for "northwest," "the north and the west" means that direction.

The British troops engaged in the capture of Jerusalem from the Turks were largely from Anstralia and New Zealand. The Bible name "Sinim" applies to all of southeastern Asia, as shown in Bible maps of the world. On April 24th, 1920, the league of nation council gave Great Britain the mandate over Palestine. Twenty-five hundred and twenty years from 600 B.C. is 1920 A.D. The computation is interesting. Jerusalem is no longer "trodden down of the Gentiles" but is being built up by Israel. The prophetic words of Moses and of Jesus are fulfilled in historic fact. The "times of the Gentiles" is come to an end. "Now is the day of Israel." The Prophet Jeremiah says,

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

In other places the Prophet Jeremiah says the return to the promised land is to be representative, "one of a city and two of a family" (Jer. 3: 14), so that all the multitudes of the house of Jacob will not reassemble in that land. The possession of the land, however, is to be taken jointly—Israel and Judah combined as the house of Jacob.

This being the prophetic word, what shall be done with Zionism, which aims at a national homeland for the Jews in Palestine, in the sense of a Jewish kingdom there? Under the prediction of Jeremiah and other prophets, this cannot be. Zionism is making over into prosperous places some of the historic towns of Palestine.

But this does not meet the attainment of the Zionist ideal of a Jewish nation. The rivalry between the Arab and the Jew in the Holy Land is intense. Many outstanding Jews do not approve of

Zionism. The ultra-orthodox Jews of Palestine are strongly opposed to Zionism. This is chiefly because of the non-religious character of most of the young Zionists, whom that brilliant orthodox Jewish teacher and writer Jacob de Haan characterized as "a lot of infidel bolshevists." The insistence of Zionist Jews upon more and more privileges and power in Palestine is the chief cause of the riots there, and of the subsequent political and non-orthodox Jewish discussions in Britain and United States.

"Everybody hates the Jews; even God hates the Jews," is a common Arab remark not controverted by Christians or Moslems in the Holy Land. Viewing a possible relinquishment of the British mandate, the Arab leaders feel and say: "Wait till the British get out of Palestine; then we'll settle the Zionist question by killing all the Jews."

For this, the Zionist is himself to blame. Generally, he is overbearing, and often insolent, is the testimony of American residents and visitors. He regards Palestine as exclusively his. This "I am holier than thou" attitude would change the whole course of history if the British were to withdraw. The cliquism of the Zionist Jew would bring a cloud of Arab invasion from the east and sweep every semblance of the Hebrew descendant of the Patriarch Jacob from the promised land.

PALESTINE TO BE FOR A UNITED ISRAEL

Yet such is not the divine plan as announced through the Prophet Jeremiah. Of Israel and of Judah it is said, "they shall possess it"—Palestine—and the national house of Israel, not the national house of Judah, is to dominate. It was Judah thrusting himself forward offensively that caused the disruption of Solomon's kingdom. God's sympathy and justice then were with the nation Ephraim. "This thing is from me," said the Lord. That same justice and sympathy were with the revolutionary fathers in America in 1776, for they, too, were of the Ephraim nation. And so the dominating spiritual and moral force in the repossession of Palestine by the house of Jacob must be by the nation Ephraim, not by the nation Judah. "I am a father to Israel, and Ephraim is my firstborn!" (Jer. 31:9.)

Already the British government has seen Zionism's error. By official decree made June 9th, 1930, it was officially pointed out that British policy is "a Jewish home in Palestine not a Jewish state, that the mandatory power had undertaken to advance." The royal decree of Britain is that "the rights of every race and every creed" must be respected. This pronouncement is officially recognized as "paving the way for the coming permanent occupation of the ancient Israel homeland by Great Britain herself, in her role as modern representative of 'all the house of Israel wholly' (Ezek. 11:15), and a death-blow to Zionist national aspirations."

British rule must and will remain supreme in Palestine. It is the union of the house of Jacob. The British emblem is called the "Union Jack." The name is derived from the French "Union de Jacques," literally translated "Union of Jacob." As Kipling says in his *Recessional*: "Lest we forget:" The British royal dynasty claims to be of King David's royal line—of David, king of Israel. Now, note the enquiry of the disciples at the Mount of Olives scene: "Wilt Thou at this time restore again the kingdom of Israel?" not to Zionist Jews. In this, the student of prophecy and history has a theme for his critical and careful consideration "in the latter days." It is worth while.

INTELLIGENCE OF PREHISTORIC MAN

By the way of diversion, and of information regarding the great regeneration that soon must come to men and nations in the developments herein foreshadowed: In June, 1925, Turville Petre, archeologist, discovered in what was known as "the Robber's Cave" in Galilee, a prehistoric skull. It was dug from under a deposit of centuries, from which fact scientists have sought to determine the antiquity of the successive eras. The eminent anthropologist, Sir Arthur Keith, and his co-workers classify it as representing the Neanderthal type of man, of a period twenty thousand to fifty thousand years ago. The scientists call this discovery the Galilee man. Commenting thereon in the *London Times* of August 14th, 1925, Sir Arthur Keith said: "From all of the facts, it may be inferred that in point of size, the brain of the ancient Galileean fell only a little short of that of the average modern Englishman of to-day;" which is saying that this Galilee man of twenty thousand to fifty thousand years ago possessed as strong a brain as the modern man who to-day wisely discusses religion, politics, economics, and miniature golf courses.

Another incident: Colonel T. E. Lawrence, a skilled archeologist, was busy in that capacity at Carchemish, the Hittite capital on the Euphrates river, when the war called him to fame as "Lawrence of the Hedjaz." In the former capacity he made a discovery, of which he says: "The thing of which I am the proudest is that I discovered the oldest archeological man—that is of man falling within the period of recorded history. The man was about five thousand years old, and I dug him up at Carchemish. His skull clearly showed the brain capacity of an Oxford don."

What wonder that the author of "Bible Lands To-day"—a recently published book which is worth many times its price to any Bible student because of its careful recital of facts—makes this pointed comment:

No reader can miss the meaning of these two testimonies, and their application to the present controversy over evolution. For if man's brain has not evolved to any substantial degree in the past five thousand

years, according to Lawrence, or in the past twenty thousand according to Keith, the hypothesis of evolution must be discarded as a practical factor in the progress of the race. As a biological theory, evolution may continue to be held, and held in perfect consistency with the teaching of the Bible. But it contains no hope for the development of the powers of living human beings. All the once-popular patter about society's "evoluting" into a better order of mankind is unscientific buncombe. Even the most patient and far-seeing humanitarian is not willing to wait twenty thousand years for the race to develop bigger, better brains and consequent personalities. All the clamour about evolution as a substitute for religion has been futile. The Galilee man, as interpreted by our day's foremost evolutionists, has come forth from his cave to rebuke our folly. In dramatic contrast, the Man of Galilee, from the very same locality, speaks anew a message of hope, and one that is more scientific. The powers of man are capable of development and increase by bringing to bear upon them certain spiritual and emotional forces. There is, scientifically, such a possibility as transformation of an individual or of a nation or of a race by the experience of religion. Regeneration is as scientific as evolution and far more provable and practical.

WHAT NATION IS FULFILLING PROPHECY?

At this point one is inclined to ask:

Which is the race that to-day is uniting with Judah in the possession of Palestine? (Jer. 30 : 3; Ezek. 37 : 21.)

Which race is doing justice and judgment wheresoever it goes, as was said of Abraham's seed (Gen. 18 : 19), notwithstanding its many blunders?

Which race fills the prediction (Gen. 21 : 12; Rom. 9 : 7; Heb. 11 : 18), "In Isaac shall thy seed be called," with the name Judah's sons evolved to Jews and Isaac's sons similarly evolved into Saacson's?

Which race possessed "the gate of his enemies" the world over, as promised to Jacob? (Gen. 22 : 17; 24 : 60.)

Which race holds its basic power in the north countries, yet has driven its people "together to the ends of the earth?" (Deut. 33 : 17.)

Which race provides the free and unrestricted study of the printed word of God to every one who will? (Matt. 24 : 14; Acts 1 : 8.)

Which race is seeking to "bless all the families of the earth," reaching not only the mortal living but the dead for centuries past, by carrying to them political and religious liberty? (Gen. 12 : 3; 28 : 14.)

Which race furnishes a government organization that can be designated accurately as "a nation and a company of nations?" (Gen. 35 : 11.)

Which race presents the only racial nation which combines with the house of Judah as "one nation in the land upon the mountains of Israel?" (Ezek. 37 : 22.)

Which race, claiming in its chief royal dynasty direct succession from David who was king of the United Twelve Tribes, gives evidence that through it the kingdom enquired of by the disciples of Jesus has been "restored again to Israel" (Acts 1: 6)—united Jacob?

And scores of similar questions.

Further, which race is endeavouring, even through futile human efforts, to achieve the divine purpose of peace on earth, yet faces the "time of Jacob's trouble," that also stands in mortal dread of the great calamity from the Biblical mother of abominations and the "false prophet," yet calls on the God of the Bible to save?

"For wherever the carcass is, there will the eagles be gathered together," said Jesus (Matt. 24: 28). This principle, stated in parallel form as applicable to the present is this: That race which is receiving a fulfilment of the divine promises made to Israel, must be the race Israel, to make good the divine word. Where the divine pledge is fulfilled, there the pledgees are in evidence.

Read this appeal of a forceful English writer (Coley) of to-day:

Surely every one knows that the world is balancing for a moment on the edge of the most fearful catastrophe in its history. It is not merely that everywhere there is strife, unrest—that corruption abounds, that evil of all kinds, murder, robbery, and the grosser sins, is straining the resources of authority—it is that the whole corporate body is sick. The war that was to end war has produced a thousand bitter enemies. Europe is an armed camp more than ever. The Anglo-Saxon world is gone mad with barbaric music and indecent dances. The poet Alfred Noyes crisply comments:

"The cymbals clash, and the dancers walk—
Long silk stockings and arms of chalk;
Butterfly skirts and white breasts bare—
And the eyes of dead men watching them there."

The war that was to effect our social regeneration! The war! That monstrous evil that is defiling every human heart with its lusts and hates! Where is our fear of God—the fear that is the beginning of wisdom? Where is our faith? It is reasoned out of existence by a "criticism" that is old as the temptation in Eden. Truth has been branded as a "truism" and dismissed; the world subsists upon the witty epigram. To recognize and live by eternal truth is to be dull, to be the gay jest of the literateurs, the target of the scoffer's Bible criticism. Everywhere, judges, ministers, educationists, and all public spirited men and women stand helpless and appalled at the flood of evil. The cause is that in all our magnificent effort for relief one factor has been ignored—the necessity of right relation towards God. Through the past, mankind has tried to get on without God, and has failed. For us there is but one way left. We have tried every other without success. Let us try this one way at last, at the end of our sorrowful experiments. Let us return unto the Lord! The time has come! This call is no despairing hope. The Eternal God is our refuge.

And the Eternal God has come to the relief of those who return to Him. As they meet with a realization thereof, there is a wonderfully miraculous blessing coming to His people Israel, as they prepare to receive it. Now more than a century since, and the resurrected Jesus of Nazareth revealed Himself in this dispensation—the dispensation of the fulness of time. The record of His revelations in this age includes this solemnly truthful statement: “Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets.” (Doc. and Cov. 1: 17, 18.)

The predicted calamity has come. That prophetic fulfilment of the prophecy cited cannot be ignored. “The great and dreadful day of the Lord,” near at hand when that revelation was made to the Prophet Joseph Smith, is now upon the world, and is so recognized by Anglo-Saxon peoples. May they heed the call and thereby fully realize the truth: “The Eternal God is thy refuge” (Deut. 33: 27). It is Bible unfailing assurance of relief from the great trouble. Israel the world over should make response, that they may “be saved out of it.” It is a part of our salvation from the Lord.

Israel, Israel! God is speaking!
 Hear your great Deliverer's voice.
 And a glorious morn is breaking
 For the people of His choice.
 Israel, Israel! canst thou linger
 Still in error's gloomy ways?
 Mark how judgment's pointing finger
 Justifies no vain delays.

The divine prophetic word to them is plain, and admits of no evasion: “They shall serve the Lord their God. . . . And ye shall be my people, and I will be your God. . . . In the latter days ye shall consider it.” (Jer. 30: 9, 22, 24.)—Address delivered on Sunday, December 14th, 1930, in the Tabernacle, Salt Lake City, Utah, U.S.A.

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